

"The Christian City" Series, No. 3.

Miss. Pam. Jews,

The Hope of Israel

Mission to the Jews.

209 MADISON STREET.
NEW YORK CITY.



The Hope of Israel Mission to the Jews.

THERE is the world over a stir in the Hebrew mind. The stagnation which was possible in other eras is in this impossible. The spirit of religious inquiry is liberated as the peoples of the earth mingle and as the realization of personal freedom seems near at hand. Whether the Hebrews of the first quarter of the twentieth century become rationalistic or Christian depends upon what the followers of Christ do for them now.

We are eager to do our part. The New York City Church Extension and Missionary Society of the Methodist Episcopal Church has for nearly two years given special attention to this problem as it confronts us in this city, and for a large part of that time has fostered the work which is outlined in the report of its able representative, Rev. A. C. Gaebelin. By opening one of its best churches to the large and frequent services, by providing the necessary support for the missionary, and by the cooperation of its other workers and officers with him in his effort, it has promoted and sustained this unique and interesting work as earnestly as possible. With the present year it has put the movement upon a stronger footing. The large and roomy house, 209 Madison Street, becomes the headquarters of the Mission. A representative committee, composed of Messrs. Bowles Colgate, Hiram Merritt, the Rev. Drs. G. H. Gregory, W. H. Wardell, and C. S. Harrower, supervise the work and the financial management, and from

the Society's treasury appropriations are made to cover the actual expenses of the missionary and workers employed. *The enlargement of the work, however, and its increased efficiency must depend upon the voluntary offerings of the friends of Israel.* We ask their attention to the spirit, method, and promise of this special effort we are making to bring the Jewish multitudes of our city to know the living Christ and to receive the Holy Spirit.

The Rev. A. C. Gaebelin, who is intrusted with the leadership of the movement, is rarely endowed for the responsibility. Himself a German—a Gentile—scholarly, devout, an effective speaker, a painstaking pastor, he has already won success in the regular work as a member of the East German Conference. Now, after long study of the Hebrew language and literature and of biblical prophecy, and with a profound conviction that he is called to this special service, he devotes himself to the chosen people of God, and is already recognized far and wide as their friend. He is a member of the New York East Conference of the Methodist Episcopal Church, yet within *certain well-defined limits he is free to develop this Mission on such broad lines as will prevent all denominational narrowness.*

We learn also that Professor E. Stroeter, Ph.D., late of the Denver University, is planning to devote himself to the interests of special work among the Hebrews. An able writer and speaker, a representative scholar and biblical student, he will arrest attention where others might fail. He will probably spend a part of the summer in this city in close touch with the Hope of Israel Mission.

Mr. Gaebelin's statement concerning the first full year's work will be read with interest.

JUNE, 1894.

F. M. NORTH,
150 Fifth Avenue, New York.



THE HOPE OF ISRAEL MISSION.—209 Madison Street.

FIRST ANNUAL REPORT.

IT is with deep gratitude to Almighty God and our Lord Jesus Christ, that we undertake to give our first annual report of the Mission among the ancient people of God, to which mission He so wonderfully has led us.

The Hope of Israel Mission to the Jews was commenced by the Rev. A. C. Gaebelin over a year ago in the Allen Street Memorial Church, 91 Rivington Street, New York City. This church is very well situated for such a mission. Ninety-five per cent of the inhabitants of the large tenement houses all around that neighborhood are Hebrews; the whole Jewish population on the East Side is probably more than one hundred and fifty thousand.

HOW THE WORK WAS COMMENCED.

The great Head of the Church by His Spirit had laid the Jewish people and their religious condition heavily upon the heart of Mr. Gaebelin for several years. A walk through the densely populated Hebrew quarter convinced him that these people for whom Christ died were indeed like sheep without a shepherd. Taking tracts and invitation cards for a preaching service on Saturday morning, the Jewish Sabbath, he went from street to street, entering the crowded market places and busy shops, or going through the dark tenement houses. Some of the people were angry and insulting when the tract and invitation were put in their hands, but as soon as they found out that the distributor was a Gentile, and not a Jew, they treated him with much respect.

Thus we worked for many months, till we became known to hundreds, and invitations to our public services are hardly any longer necessary. Our principal services are on Saturday.

SATURDAY SERVICES.

The first is held in the morning at 10:30. Long before the hour our Hebrew friends gather. The Rev. Dr. Richard Wheatley speaks of this Saturday morning service, in the *Pittsburg Christian Advocate*, as follows:

On Saturday morning, May 5, the writer listened to an eloquent and powerful sermon in the Allen Street Memorial Church, located on Rivington Street, from the Rev. A. C. Gaebelien. About two hundred and fifty well-dressed, intelligent Jews—the average number in constant attendance—paid strictest heed to the discourse. Well they might, for every gesture was vocal with thought and feeling, and in harmony with the finely modulated voice. More than that, the power, the utterance, desiderated by the great apostle to the Gentiles was in every sentence. The speaker was intensely in earnest. Most of his receptive and yet critical hearers were absorbed in what was said, and none could be more orderly and yet more free in movement. Many of them were orthodox, men of thought, desiring clear views of religious duty, and wanted to apply ethics to all social relations.

We have now a large number of regular attendants at this morning service, the only one of its kind in New York City. We read the portion of the law which is read in the synagogues and give an exposition of it. We know quite a number of Hebrews who have ceased to attend the morning service in the synagogues and come regularly to our meeting. Our best service is on

SATURDAY AFTERNOON.

This service is very largely attended. The largest number who came together at one time assembled last February, when fully eight hundred men and women listened to a Gospel sermon. The average attendance of the afternoon meeting is about four hundred. Very little attraction outside of the preaching of the word is offered. Occasionally friends come and sing Gospel hymns for us. We know that if we should offer a more

elaborate musical entertainment many more people would be attracted. In the first months of these large gatherings we often witnessed stormy scenes. A number of times the service broke up in great disorder. Angry faces and angry voices were heard and seen more than once, but the disturbers returned in almost every case the next Saturday. Once a young man arose during the preaching and angrily left his seat and the church. The next time we saw him we asked him, "Why did you run away last Sabbath?" He answered, "What you said went through my heart like a knife, and I could not stand it." "But it is the truth," we said. He came again and again, and now he is a follower of Jesus. These scenes of disturbance have ceased for many months. The large Saturday afternoon services are very orderly, and if one tries to interrupt the speaker he is hushed down by the others.

What do you preach to these people? We preach

CHRIST, AND HIM CRUCIFIED.

The Saturday before Easter we preached, in the presence of Bishop E. G. Andrews and several hundreds of Jews, a sermon on the crucifixion. Hardly one person left his seat during the entire discourse, though it lasted about three quarters of an hour. We generally take our text from the Old Testament, but nevertheless we preach Him who is our Prophet, High Priest, and King, Him in whose name alone we can be saved. We do not ridicule Jewish customs, and especially do we not antagonize the heaven-appointed law and feast days of the Old Testament, which are yet so universally kept by this peculiar people. If our Jewish brother trusts in Christ, and in Him alone, as his Saviour from sin and death, and he thinks as a Jew he should keep his passover as a national day of remembrance (the Fourth of July of the Jewish people), we make no ob-

jection. Christ is for us the one continual theme, and to bring our Jewish brethren and sisters in contact with the living Christ our constant prayer and heart's desire.

GOSPEL SERVICE, SUNDAY, 4 P. M.

This service is also very well upheld by the house of Israel. The average attendance is 200, often more and sometimes less. Here we sing the Gospel hymns and our Jewish friends also learn to sing them. We have held a service every night in the week with the exception of Saturday. Friday evening we preach now in our mission house and church, 209 Madison Street. We hold a

WEEKLY PRAYER AND EXPERIENCE MEETING.

This service has been well attended, especially during the winter. We sometimes had from one hundred to one hundred and fifty present and had a hard time to close it, so many wanted to speak. The meeting is conducted like any Gentile Christian prayer meeting. We have good, spirited singing, a short exhortation, and then the privilege is given to pray or speak as the Spirit may direct. If our friends would visit us they would hear good, substantial testimonies to the saving power of the precious blood of the Son of God. How many hearts have been touched in these services we cannot tell, but we know that the divine Spirit has been wonderfully present in them.

BIBLE READINGS.

We have a weekly Bible reading in Hebrew from the New Testament. This serves a double purpose. The knowledge of the New Testament and the Hebrew language are thereby advanced. Two nights in the week are given to

INSTRUCTION IN CHRISTIAN DOCTRINES.

Our text-books are the Catechism and the Bible. In all

these meetings we do not allow to be present everyone who comes along. We give admittance only to those of whose honesty we are convinced.

THE CONVERTS.

How many Jews have you converted? We thank God that we have not converted a single one, but the Holy Spirit has commenced a good work in a number. What do we understand by conversion? Certainly a change of heart by the Holy Spirit. Conviction is not conversion, neither is belief in an historical Christ. Here in Jewish mission work the error is made. Belief that Christ Jesus is the true Messiah is often put down as conversion. We know a large number of Hebrews who seem to have been convinced by the preaching that Jesus is the Messiah. When we commenced they were very bitter; when we brought arguments about Jesus they left in great haste. Now this is changed. They listen willingly. They know Jesus is the Messiah, but this is not conversion. From the beginning of our work we have felt that we must reach the heart as well as the head. By God's grace we are succeeding.

All along sinners have found the forgiveness of their sins in the blood of the Lamb. They are not all with us now. Ten have been baptized in other places. Some were forced to leave the city on account of nonemployment, others on account of family relations.

Brother R——, one of the brightest converts went to Philadelphia and was baptized in a Presbyterian church.

L. B. was sent by us to London, to the Jewish-Christian Institute, and received there holy baptism.

One was baptized in Kentucky, and several here in this city, others in different places. We carry on an interesting correspondence with some of them. New persons

have come and are inquirers, others have been converted. The very first converts are yet regular in attendance and grow in grace and the knowledge of our Lord Jesus Christ. During the winter we noticed at the time of distress some very pronounced cases of conviction of sin.

A THIEF CAME

and confessed his sins and promised to make restitution as soon as he was able. He professed forgiveness, and we do not doubt his experience. We were sitting in our office almost daily meeting applicants for temporal aid, but often after we heard their pitiful stories of unpaid rent or suffering children, they said to us with tears in their eyes, "Pastor, our sins—pray with us and for us—teach us to pray." And then we knelt in prayer and bowed knees and heart in Jesus's name. This last winter's distress has been a glorious blessing of God to the Ghetto of New York City. Orthodox Jews came for relief and found something else besides the little help we could give. Eternity will show a rich harvest from this winter's distress and its work.

PERSECUTIONS.

Are these converts persecuted? Yes. One young man was driven out of his home by his enraged father. Another received a letter full of curses from his own mother. They are losing their employment. They are ridiculed, stones are thrown occasionally at them in the streets, still they hold out. One of them, H. F., was nearly killed by Jews. They were arrested, but not punished. In all our work we are

NOT TRYING TO DENATIONALIZE THE JEWS.

We have studied the prophecies relating to Israel, and therein find the wonderful future of this peculiar people,

of whom Balaam of old said, "The people shall dwell alone, and shall not be reckoned among the nations." Mr. Bowles Colgate, in a letter to *The Christian Advocate*, states our views in the very best language. He says:

Mr. Gaebelein fully shares the belief of the orthodox Jews in the fulfillment of prophecy and the restoration of Israel to the promised land, and his method of work is not to antagonize the Jewish laws and customs, or to deprive his converts of their hold on and influence with their own people, by making Gentiles of them, but to induce them to become real Hebrew-Christians, accepting Christ as the Messiah, but continuing to observe the requirements of the Mosaic law as far as they do not conflict with the essentials of the Christian faith.

OUR ASSISTANTS.

During the winter we were forced to have five helpers. Our regular assistants were Miss W. Wibel, H. Zackhansen, and E. Joshpe. The last named is no longer with us; another Hebrew-Christian has taken his place.

Brother H. Zackhansen is an interesting young man. We met him more than two years ago. His brother was then already a convert, and a student in a theological school in London. The Lord used us in leading Brother Z. to the saving knowledge of Jesus. He was then a teacher of languages, which position he held till April, 1893, when we engaged him as helper. Last fall he entered the International Medical Missionary College, where he is preparing himself for a medical missionary. In his spare time he is assisting in the work. Brother Z. is a graduate of a Russian college, and speaks a number of languages.

WORK AMONG THE JEWISH WOMEN.

Miss Wibel has done faithful work among the Jewish women. Very few of them attended the preaching services in the beginning; now we have from thirty to forty of them Saturday afternoons, and an equal number in our

Sunday service. We expect to start a special meeting for women in the near future.

We have yet another department of our work which has developed rapidly. We refer to our

PUBLICATION DEPARTMENT.

In June, 1893, we issued the first number of the *Hope of Israel* (*Tiqweth Isroël*), in Jargon. The first number was four pages, now it is an eight-page monthly, full of good, religious reading matter. We have completed the first volume, and expect to increase the number of pages. The circulation of the first volume has been 27,000 copies. It has been well received, and every new issue is eagerly expected by hundreds of our Jewish friends. We have also published a series of eight tracts, 15,000 copies in all, one in Hebrew, five in Jargon, and two in German.

The Jewish people are a reading people. Often we stand with hundreds of tracts, papers, and portions of the New Testament in front of the Allen Street Memorial Church. Soon they crowd around us, and then the windows of the big tenements open, and in a few minutes boys and girls come: "Mister! my mamma sent me down; give me one." Thus we distribute thousands of copies of religious tracts and papers in German, English, Hebrew, and Jargon. In passing through the streets men ask me, "Pastor, is your paper out? Have you anything to read?" etc. Another request, which is made over and over again, is for the publication of our sermons. After almost every discourse some one comes and thanks us for the preaching, and adds, "I wish I had it printed." How much good we could do if we had a thousand dollars at our disposal to create good, Christian literature for this hungry people.

THE HOPE OF ISRAEL MISSION

has also undertaken work in other places. We have visited the Jewish colonies in southern New Jersey several times, and preached there once. Miss A. Snow, a devoted Christian lady, has opened a reading room in Rosenhayn, N. J. New Testaments and tracts are being distributed. We expect to do more work there during the summer. Our tracts, papers, and New Testaments have been sent to Pittsburg, Pa.; Nashville, Tenn.; Lincoln, Neb.; Boston, Mass.; Dayton, O.; Chicago, Ill.; and other places. Calls have come from far and near to start missions among the Jews.

RELIEF WORK DURING THE WINTER.

The past winter has been one of awful suffering. The United Hebrew Charities did a noble work, and we did as much as we could to help to keep families from starvation. Some terrible cases of suffering came to our notice. We had no fund when this dreadful season commenced, but soon the dear Lord answered our prayers, and we received through His faithful children considerable sums of money to help suffering humanity. This relief has been stopped since March.

OUR NEW MISSION HOUSE

in 209 Madison Street has just been opened. We hold our week-night meetings there. Sunday night we have commenced an English service, and a Sunday school in the afternoon. We intend to utilize the whole house. A dispensary is already there, a sewing school for Jewish girls will be commenced in a few days. We are praying for the means to start our own press to do our own printing.

WHAT WE NEED.

We need about five thousand dollars for a press and material for the publication of literature, for the furnish-

"The hope of Israel"

„Die Hoffnung Israels“

מקוה ישראל

חסד אמת ושרום

מקוה ישראל ר'

העראיטענעבען פאן א געבעליין אונד ק ליפשיטן

קרא לשרום

ערישיינט אללע מאנאט.

נומער 2

July 1898—5658

באנדר 1 המז

דער איינגאנג איז אן דער ווייטע, דיע לעצטע טהורע
נאך היינט.

דאס לעזע ציטער איזט אפֿען יעדען נאכמיטאג
פאן 4 ביז 7 אוהר אונד אס מאנאט אונד פֿרייטאג
פאן 4—9 אוהר.

שולע פיר הינדער

איינע פֿרעע טאנען שולע פֿיר יידישע קינדער איזט
אין 91 דיווינגטאן סטריט. עס ווירד געלערנט דייטש,
ענגליש, לעזען, שרייבען אונד אנדערע דינגע. זענעד
יא איהרע קינדער מארנענס 9 אוהר יעדען טאג איז
דיעזע שולע אללעס פֿריי! קינדער מיט 4 יאהרען
ווערען אנגענומען.

נון געניסעט דאס נוטע ווא לאנגע עס דא איזט
אל האסר לבשאפנה אשנה האט דער יידישע ווייטע
הלל געוואנט אין פֿרקי אבות פרק ב' משנה ה' דער
זעלבע ווייטע וואנטע אויך כשעה שיש מזורין כגס. דאס
הייסט ווען עס ויר ריר געלענענהייט דארביימעט צו
לערנען לערנע וואסלע תורה אונד חכמה אונד ערוויב
ריר נוטע קענעמניס. — דאס איזט ווייטע גערעדט
נון פֿארנס דיעזעס ראטהע אונד נאסס מענע אינו
אללען העלפֿען צו מהן נאך ווייטע וויללען. אמן

הערר א. ג. ע. כ. ע. ל. י. קאנן געוועהען
ווערדען יעדען טאג אין 91 דיווינגטאן
סטריט מארנענס 10 אוהר נאכמיטאג
פאן 2—6 אוהר.

אָרעססע:

א. געבעליין, 91. ריווינגטאן סט. ניייאָרק.

בעהאנטמאכונג

. אין נא. 91 דיווינגטאן סטריט. צווישען
ארטשארד אונד דוללאו איזט איינע גראסע שולע
רע מיט אללען איהרען איינריכטונגען פֿיר אללע
אונדערע יידישע פֿריינדע אפֿען איזט, דער איינ-
סטיט איזט יעדער צייט פֿריי אונד דער לעזער איזט
אפֿמער ווילקאממען.

דרשה ליהודים

דייטשע פֿארטרעט פֿיר ישראל'סען. ווערען
געהאלטען ווייטע פֿאלגס:
שבת מארנענס 10½ אוהר
שבת נאכמיטאג 2½ אוהר

יעדער מאן קאנן פֿראגען אן אינס דיכטען. הונדערטע
וואהנען ריענען פֿארטרעטען ביא אונד קאממען איסמער
ווערנע. וויר לעבען אונד אכטען דאס יידישע פֿאלק

קאמט אין צייט!

אס וואנטאט (שבת דער קריסטען) נאכמיטאג 4 אוהר
ווירד אויך איינע דייטשע דרשה געהאלטען פֿערנער
אס מארנען 11 אוהר אין ענגליש ווא ווייטע 7.45 אס
אבענר. אללע ישראל'סען ונד הערצליך ווילל-
קאממען.

רעזע צימער

אין 91 דיווינגטאן סטריט האבען וויר איין פֿיינעם
לעזע צימער.

הער פֿינדען זיע צו לעזען דייטשע, יידישע, העב.
רעאישע, רומישע אונד ענגלישע שריפטען אונד ביכער.

ing and renovation of our mission house, and for the relief fund. God's dear children from different evangelical denominations have helped us during the past year. We give a statement of our receipts and expenditures; very

little money has come from our English-speaking Methodist churches. Indeed, more interest has been taken in this work outside the Methodist Church. Our German friends have helped us very much. We thank them publicly, and also Dr. A. Nast, the Editor of the *Apologist*, for his interest. The sum of five hundred dollars was received February 5 from an unknown friend. For us it was a remarkable answer to prayer, as we had asked the Lord a few days before for exactly this sum. We thank that unknown friend, and remember his or her kindness every day before the mercy seat. Friends! money invested in such a work will bring certainly large returns.

Financial Statement, May, 1893-94.

RECEIPTS.

C. B., New Jersey.....	\$10 00	L., Wisconsin.....	\$5 00
T. G. J., London, England..	150 00	B. C., New York.....	32 00
D. L., California.....	15 00	A. P., New York.....	1 00
Mrs. S., New York.....	5 00	C. H. Y., New York.....	10 00
B. C., New York.....	25 00	J. K., Kansas.....	1 00
E. & Co., New York.....	10 00	J. B. M., Louisiana.....	5 00
W. B., Illinois.....	7 50	C. & C., Ohio.....	30 63
R. W., Massachusetts.....	2 50	E. S., Colorado.....	10 00
C., New Jersey.....	3 00	A. H., Indiana.....	5 00
W. B., New York.....	5 00	Miss K., Indiana.....	10
B., New York.....	1 00	F. A., Nebraska.....	5 00
A. G., Massachusetts.....	10 00	F. K., New York.....	5 00
F. K., New York.....	5 00	E., New York.....	1 00
Miss W., New York.....	10 00	F. B., Illinois.....	5 00
J. J., New York.....	2 00	Mrs. S., Brooklyn.....	3 00
Nostrand Avenue, Brooklyn	10 00	F., Missouri.....	2 50
C. H. Y., New York.....	16 00	F. Ph., Iowa.....	4 50
Mrs. S., New York.....	3 50	J. M., Missouri.....	2 00
L., New Jersey.....	3 00	W. B., Illinois.....	5 00
Mrs. S., New York.....	1 50	L. E., New York.....	5 00
D. L., California.....	10 00	W. E., North Carolina.....	10 00
L. B., New York.....	50	Scott & Bowne, Adv.....	15 00
M. K., Ohio.....	5 00	F. B., Maryland.....	2 00
J. O., Missouri.....	1 00	F. D., Massachusetts.....	6 00

Mrs. B., New York.....	\$2 00	E. W., Ohio.....	\$2 00
O. G., New York.....	1 50	G. A. H., North Dakota....	26 00
M. E., New York.....	1 00	Cash.....	1 00
H., Massachusetts.....	4 00	J. K., Kansas.....	3 00
D. N., Ohio.....	1 00	E. W., Pennsylvania.....	10 00
C. A., New York.....	5 00	P. W. M., Kansas.....	19 75
J. S. H., New York.....	10 00	E., Kentucky.....	2 00
Mrs. A. A. T., California....	5 00	M. K., Maryland.....	1 00
A. E., New Jersey.....	20 00	V. F., Ohio.....	1 00
C. H. Y., New York.....	10 00	F. K., Iowa.....	10 00
D. E. D., Ohio.....	5 00	G. B., Oregon.....	1 00
Warrenton, Mo.....	4 50	A. D., Iowa.....	10 00
G. G., Pennsylvania.....	4 00	S. B., California.....	2 00
G. S., Missouri.....	1 00	D. N., Iowa.....	8 00
F. B., New York.....	1 00	Mr. L., Iowa.....	10 00
F. R., Illinois.....	1 00	W. S., Iowa.....	2 00
C. D., Texas.....	5 00	R., Kentucky.....	1 00
M. S., Illinois.....	5 00	H. T., Ohio.....	5 00
E. B. C., Ohio.....	2 00	Mrs. H. and friends, Indiana	30 00
A. G., New Jersey.....	5 00	R. S., California.....	1 00
J. B., New Jersey.....	5 00	Mrs. E. S., Ohio.....	50 00
P. S., New Jersey.....	5 00	Friends, New York.....	10 00
P. N., New York.....	10 00	Mrs. St., Maryland.....	5 00
A. H., New Jersey.....	3 00	F. B., Maryland.....	2 00
J. B., New York.....	10 00	E., New York.....	5 00
V. F., Ohio.....	2 00	E. W., Pennsylvania.....	1 00
V. V., Ohio.....	1 00	G. O., Nebraska.....	5 00
J. V., Michigan.....	3 00	Rev. G. H., Pernambuco,	
F. B., Iowa.....	5 00	Brazil.....	10 00
A. S., Iowa.....	5 00	H. S., Nebraska.....	1 00
R., Illinois.....	1 00	Mrs. S., New York.....	4 00
E. H., Illinois.....	5 00	G. A. H., North Dakota....	50 00
J. K., Kansas.....	3 00	Mrs. C., Illinois.....	1 00
J. O., Minnesota.....	10 00	Mrs. B., New York.....	1 00
J. E., New York.....	5 00	F. K., New York.....	2 00
W. E. B., Minnesota.....	2 00	M. M., South Dakota.....	2 00
M. M., South Dakota.....	5 00	H. T., Wisconsin.....	5 00
H. L., Minnesota.....	5 00	Mrs. C., Ohio.....	2 00
H. D., Texas.....	5 00	German Church, W., Minne-	
M. S., Colorado.....	3 00	sota.....	5 00
F. S., Missouri.....	4 00	S. M., Ohio.....	1 00
M. M., New York.....	4 00	R. K., Missouri.....	1 00
H. B., California.....	5 00	Per Cranston & Curts, Ohio..	29 00

Rev. U., Texas	\$5 00	Unknown, Massachusetts....	\$3 00
Mrs. S., New York.....	1 00	“ Missouri.....	1 00
E. M., Switzerland.....	20 00	“ Missouri.....	3 00
J. A., Texas.....	10 00	“ Missouri.....	1 00
Mrs. S., New York.....	50	“ Ohio.....	1 00
German M. E. Church, P.,		“ Nebraska.....	5 00
Penna.....	4 30	“ New York.....	34 60
J. K., Kansas.....	3 00	“ New York.....	2 00
Mrs. McC., Delaware.....	10 00	“ New York.....	5 00
Dr. F., New York.....	10 00	“ Maryland.....	500 00
Rev. M. F., Missouri.....	1 00	“ Minnesota.....	8 00
Bloomington, Illinois.....	12 00	“ Texas.....	5 00
Dr. R. W., Maryland.....	5 00	Treasurer, City Church Ex-	
H. N., Missouri.....	50 00	tension Society.....	113 00
Mrs. S., New York.....	2 00	Special Coal Fund, per F.	
Mr. A., Illinois.....	2 00	M. N.....	20 00
Mr. E., New York....	10 00	Central Relief Fund.....	75 00
F. M. N., New York.....	40 50	“ “ “ from J.	
Unknown, Illinois.....	5 00	S. Huyler.....	100 00
“ Illinois.....	5 00	Collection, Convention.....	19 61
“ Illinois.....	2 00		<u>\$2,113 49</u>

EXPENDITURES.

Printing of Monthly Paper, Tracts, Leaflets, etc.....	\$492 01
For Assistants and Helpers.....	672 13
Special Relief during Winter.....	877 00
	<u>\$2,041 14</u>
Balance on hand, May 31.....	\$72 35

Examined and found correct,

BOWLES COLGATE.

May 31, 1894.

With the new year, every donor receives, as heretofore, a personal letter of thanks and a numbered receipt. Our accounts are audited every three months.

Communications should be addressed to

Rev. A. C. GAEBELEIN,
58 East Seventh Street, New York.



THE CHRISTIAN CITY.

A MONTHLY JOURNAL

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CITY EVANGELIZATION.

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